УДК 81'25:008(510):378.147:811.581
DOI 10.58649/1694-9099-2026-2-104-108

Ми Коу
Түндүк-Батыш педагогикалык университети, Эл аралык маданий алмашуу колледжи
Ми Коу
Колледж международного культурного обмена, Северо-Западный педагогический университет
Mi Kou
College of International Cultural Exchange, Northwest Normal University

"КЫТАЙДЫН АКАДЕМИЯЛЫК КОТОРМОСУ" ДОЛБООРУНУН АЛКАГЫНДА САЛТТУУ КЫТАЙ МАДАНИЯТЫ ЖӨНҮНДӨ МАТЕРИАЛДАРДЫ КОТОРУУНУН ЖОЛДОРУ ЖАНА МЕХАНИЗМДЕРИ: КЫТАЙ ТИЛИН ОКУТУУНУН ЭЛ АРАЛЫК ПРАКТИКАСЫ МЕНЕН СИНЕРГИЯГА БАСЫМ ЖАСОО МЕНЕН

ПУТИ И МЕХАНИЗМЫ ПЕРЕВОДА МАТЕРИАЛОВ О ТРАДИЦИОННОЙ КИТАЙСКОЙ КУЛЬТУРЕ В РАМКАХ ПРОЕКТА «АКАДЕМИЧЕСКИЙ ПЕРЕВОД КИТАЯ»: С АКЦЕНТОМ НА СИНЕРГИЮ С МЕЖДУНАРОДНОЙ ПРАКТИКОЙ ПРЕПОДАВАНИЯ КИТАЙСКОГО ЯЗЫКА

PATHWAYS AND MECHANISMS FOR TRANSLATING TRADITIONAL CHINESE CULTURE UNDER THE FRAMEWORK OF THE CHINA ACADEMIC TRANSLATION PROJECT: WITH A FOCUS ON SYNERGIES WITH INTERNATIONAL CHINESE LANGUAGE EDUCATION

Кыскача мүнөздөмө: Кытайдын Улуттук коомдук илимдер фонду тарабынан каржыланган Кытайдын академиялык котормо долбоору салттуу кытай маданиятын дүйнө жүзү боюнча жайылтуу үчүн негизги мамлекеттик инструмент болуп кызмат кылат. Бирок, бул тармактагы котормо төрт бири-бири менен байланышкан көйгөйгө туш болот: "которулбай калуу", "котормонун сапатынын начардыгы", "маанисин жеткирүүдөгү натыйжасыздык" жана "коммуникативдик таасирдин чектелүүлүгү". Бул макалада бул көйгөйлөрдүн маңызы котормо процессинин өзүндө экени жана алардын түпкү себеби котормону тилди конвертациялоонун техникалык процессине айландырган салттуу котормо парадигмасынын сакталып калышы экени айтылат. Бул көйгөйдү чечүү үчүн маданиятка багытталган котормонун пайдасына парадигманын жылышы сунушталат жана үч компонентти камтыган комплекстүү котормо модели иштелип чыгат: стандартташтырылган терминология, системалуу чечмелөө жана кесипкөй котормочуну даярдоо. Котормонун тактыгы бул көйгөйлөрдүн жыйындысын жеңүүнүн баштапкы чекити экени баса белгиленет. Андан тышкары, кытай тили жаатындагы эл аралык билим берүү системасы маданий тексттерди кайра карап чыгуу жана кайра которуу процессинде да, котормо ишмердүүлүгүнүн натыйжаларын педагогикалык жактан адаптациялоодо да негизги звено болуп калышы керек.

Аннотация: Проект академического перевода Китая, финансируемый Национальным фондом общественных наук КНР, выступает ключевым государственным инструментом глобального распространения традиционной китайской культуры. Тем не менее, переводческая деятельность в этой сфере сталкивается с четырьмя взаимосвязанными проблемами: «непереводимостью», «низким качеством перевода», «неэффективностью передачи смыслов» и «ограниченным коммуникативным воздействием». В статье утверждается, что суть этих проблем кроется в самом процессе перевода, а их глубинной причиной является сохранение традиционной переводческой парадигмы, сводящей перевод к техническому процессу языковой конверсии. Для решения данной задачи предлагается сменить парадигму в пользу культурориентированного перевода и выстраивается комплексная модель переводческой деятельности, включающая три составляющие: стандартизацию терминологии, систематизированную интерпретацию и профессиональную подготовку переводчиков. Подчеркивается, что точность перевода является отправной точкой для преодоления обозначенного

комплекса проблем. Кроме того, система международного образования в сфере китайского языка должна стать ключевым звеном как в процессе переосмысления и повторного перевода культурных текстов, так и в педагогической адаптации результатов переводческой деятельности.

Abstract: The China Academic Translation Project funded by the National Social Science Fund of China serves as a key national channel for promoting the global dissemination of Chinese traditional culture. However, translation practices in this field continue to face four interrelated challenges: “untranslatability” “poor translation quality” “ineffective transmission” and “limited communicative impact”. This paper argues that the core of these challenges lies at the level of translation itself, while their deeper root is the persistence of a traditional translation paradigm that reduces translation to a technical process of linguistic conversion. To address this issue, this study proposes a paradigmatic shift toward culture-oriented translation, and constructs a tripartite translational pathway consisting of terminological standardization, systematized interpretation, and professional translator training. It further argues that translation precision represents the critical starting point for overcoming the fourfold dilemma. Moreover, International Chinese Language Education should function as a key hub in both the cultural re-translation and pedagogical transformation of translated outcomes.

Негизги сөздөр: Кытайдын академиялык котормо долбоору; салттуу кытай маданияты боюнча тексттерди которуу; маданиятка багытталган котормо; эл аралык кытай тилин окутуу; котормо ишмердүүлүгүнүн модели.

Ключевые слова: Проект академического перевода Китая; перевод текстов о традиционной китайской культуре; культурноориентированный перевод; международное образование в сфере китайского языка; модель переводческой деятельности.

Keywords: China Academic Translation Project; traditional Chinese culture translation; culture-oriented translation; International Chinese Language Education; translation pathway

I. Introduction

1. Research Background and Problem Statement

Since its establishment in 2010, the China Academic Translation Project funded by the National Social Science Fund of China (hereafter “the Translation Project”) has supported nearly 2,000 high-quality academic translation projects. It has become a major state-led channel for the global dissemination of Chinese traditional culture. The program adopts a co-application model involving both Chinese and international scholars, with translated works published by leading international publishers and distributed through mainstream academic channels. In recent years, the scale of funding has continuously expanded, facilitating the entry of Chinese scholarship into global academic discourse.

Concurrently, International Chinese Language Education is undergoing a transformation from language instruction toward cultural communication. This shift indicates that Chinese language education is no longer limited to linguistic skill training but is increasingly tasked with the deeper responsibility of cultural interpretation and transmission. Against this backdrop, a strategic synergy emerges between the Translation Project and Chinese language education: translated works can provide authoritative cultural content for teaching, while Chinese language education can serve as a dissemination channel for translated cultural knowledge.

However, the translation of traditional Chinese culture still faces significant challenges. Wang Jianhua (2021) summarizes these as a “fourfold dilemma”: untranslatability (conceptual resistance), poor translation quality (insufficient translator competence), ineffective transmission channels, and limited communicative effectiveness. These four dimensions are not isolated but mutually reinforcing: translation deficiencies amplify dissemination barriers, while weak dissemination structures prevent translation efforts from achieving real-world impact. Addressing this chain of problems requires a systemic reconstruction across translation, communication, and governance dimensions.

2. Key Concepts and Analytical Framework

The key concepts in this study include the China Academic Translation Project, traditional Chinese culture translation, culture-oriented translation, and the synergy with International Chinese Language Education. Among them, "culture-oriented translation" serves as the core theoretical construct, referring to the process of meaning negotiation and reconstruction of cultural knowledge systems that carry the core values of Chinese civilization in cross-cultural contexts. Its essence lies in cultural re-production rather than simple linguistic transfer.

The analytical framework centers on the translation dimension and proceeds through three levels: theoretical dilemmas, paradigm transformation, and pathway construction. Meanwhile, dissemination and institutional mechanisms are treated as supporting conditions for translation outcomes. The perspective of International Chinese Language Education runs throughout the analysis, particularly in relation to terminological standardization, interpretive system building, and translator competence development.

II. The Translational Dilemma

1. Untranslatability: Structural Incommensurability of Culture-Specific Concepts

The difficulty of translation arises primarily from the systemic absence of equivalent concepts in Western languages for key notions in Chinese traditional culture. These can be defined as culture-specific conceptual units, whose untranslatability reflects fundamental epistemological differences between civilizational systems.

Taking "ren" (仁) as an example, it appears 109 times in the Analects with varying contextual meanings: "loving others" emphasizes interpersonal care; "self-discipline and ritual propriety" highlights moral cultivation; "enabling others while seeking self-development" reflects reciprocal ethical action. No single lexical item in Western languages fully captures these dimensions simultaneously. Common translations such as benevolence, virtue, or humaneness each capture only partial aspects of the concept. Similar difficulties arise with core notions such as "li" (礼), "dao" (道), and "he" (和).

Such conceptual networks reveal that translation is not merely about isolated lexical items but involves the reconstruction of relational semantic systems, including their interconnections with concepts such as righteousness (义), wisdom (智), and trustworthiness (信).

2. Poor Translation Quality: The Translator's Double Bind

If "untranslatability" refers to the inherent difficulty of the object, "poor translation quality" reflects limitations at the level of the subject. Translating traditional Chinese culture requires a dual competence: deep understanding of the source cultural system and accurate awareness of target-language expectations. These two requirements are structurally tensioned.

Overemphasis on source-culture fidelity may result in rigid and opaque translations. James Legge's translation of the Analects, while philologically rigorous, often sacrifices readability for accuracy and remains primarily an academic reference. In contrast, excessive adaptation to target-language conventions may lead to cultural distortion. Ezra Pound's rendition of the Book of Songs is stylistically elegant but involves substantial rewriting, resulting in shifts in cultural meaning.

At a deeper level, this dilemma stems from the traditional paradigm that treats translation as a technical problem of linguistic equivalence. However, such a view fails to address the semantic network nature of culture-specific concepts. As Liu Xiaofeng (2023) argues, the limitation of the "text-based translation" model lies in its restriction of translation objects to isolated texts rather than cultural knowledge systems.

III. Paradigm Shift: Toward Culture-Oriented Translation

1. Insights from the Cultural Turn

The "cultural turn" in translation studies proposed by Bassnett and Lefevere (1990) offers a theoretical resolution to the above dilemma. Translation is no longer a neutral linguistic transfer between two systems but a process of meaning negotiation within asymmetrical cultural fields, shaped by poetics, ideology, and patronage systems.

For traditional Chinese culture translation, this implies that the object of translation should be understood as a cultural knowledge system rather than isolated textual units. Translating "ren" (仁) thus requires engagement with its position within Confucian thought as a whole, while translating "li" (礼) involves tracing

its historical evolution from Zhou ritual systems to contemporary social norms. Without embedding concepts within their cultural networks, accurate translation becomes impossible.

2. Theoretical Connotation of Culture-Oriented Translation

Building on this insight, this study proposes culture-oriented translation as an alternative paradigm, which can be defined along three dimensions.

Ontological dimension: The object of translation shifts from text to cultural knowledge systems. Core concepts derive meaning from their relational position within a broader cultural network. For instance, "ren" (仁) is inseparable from "li" (礼), where ren represents internal moral cultivation and li external normative structure; "he" (和) must be understood in relation to "tong" (同), as expressed in the principle of "harmony without uniformity."

Epistemological dimension: The translator is reconceptualized from a passive converter to an active meaning constructor. Rather than merely reproducing equivalence, translators engage in cross-cultural negotiation, constructing expressions capable of fulfilling comparable cultural functions in the target context.

Methodological dimension: Evaluation shifts from faithfulness to the source text to functional equivalence. The focus is not formal correspondence but whether key concepts can perform comparable cultural functions within the target cultural system.

IV. Pathway Construction: A Tripartite Model

Based on the culture-oriented translation paradigm, this study proposes a tripartite pathway consisting of terminological standardization, systematized interpretation, and translator professionalization. These components form a hierarchical structure in which each is indispensable.

1. Terminological Standardization

Terminological standardization constitutes the foundation of culture-oriented translation. Inconsistent translations of core concepts not only hinder the reception of individual works but also obstruct the global dissemination of Chinese cultural knowledge systems.

Key tasks include mapping conceptual genealogies, evaluating existing international Sinological translations, and constructing a standardized yet flexible terminological system. For example, Shandong University's establishment of the "Confucian Civilization Translation and Dissemination Center" and its planned *Multilingual Glossary of Confucian Core Concepts* represent institutional progress in this direction.

Importantly, standardization should not be understood as imposing a single correct translation, but rather as establishing a flexible system of "core equivalents with acceptable variants." Experience from International Chinese Language Education can provide a testing ground for such terminology, while standardized terms can in turn support textbook development and classroom instruction.

2. Systematized Interpretation

While standardization addresses naming, conceptual meaning requires systematic interpretation. A simple lexical equivalent is insufficient for conveying culturally embedded knowledge; instead, explanatory structures must accompany translation.

This includes constructing multi-layered profiles for each concept covering etymology, core meaning, usage contexts, conceptual relations, and contemporary relevance. Annotated translation with textual evidence and dual-layer rendering ("core meaning + contextual explanation") are essential strategies.

The work by Wei Xiangqing's team at Nanjing University on the *Reading Series of Intangible Cultural Heritage in China*, which employs knowledge graph visualization, provides a representative example of systematized interpretation. For International Chinese Language Education, such structures offer traceable cultural resources and help avoid oversimplification in teaching.

3. Translator Professionalization

The effectiveness of the above mechanisms ultimately depends on translator competence. Culture-oriented translation requires translators who possess deep understanding of both source and target cultural systems-competence that cannot be acquired through linguistic training alone.

The goal is to cultivate translators from bilingual individuals into bicultural and even "dual-intellectual tradition" agents capable of cross-civilizational dialogue.At the training level, translation education should be

restructured to integrate classical Chinese studies and intellectual history. At the organizational level, collaborative teams combining subject experts, translation experts, and native speakers should be established.

For International Chinese Language Education, this implies integrating cultural translation competence into teacher training programs.

V. Conclusion and Implications

1. Conclusion

This study examines the Translation Project through the lens of the fourfold dilemma and proposes a systematic paradigm shift from linguistic conversion to culture-oriented translation. Ontologically, translation objects must expand from texts to cultural knowledge systems. Epistemologically, translators must be repositioned as meaning constructors. Methodologically, evaluation must shift toward functional equivalence.

Based on this shift, a tripartite pathway of terminological standardization, systematized interpretation, and translator professionalization is proposed. Translation precision serves as the starting point for resolving the fourfold dilemma, while International Chinese Language Education plays a pivotal role in both cultural re-translation and pedagogical transformation.

2. Policy and Practical Implications

At the policy level, evaluation mechanisms should incorporate translation potential and establish dedicated programs for educational transformation of translated outputs. At the institutional level, universities should foster interdisciplinary teams combining subject experts, translation specialists, and Chinese language educators.

At the project level, emphasis should be placed on terminological consistency and interpretive system building, while strengthening integration with digital dissemination platforms. Within International Chinese Language Education, translated terminologies and conceptual systems should be integrated into teaching materials, and cultural translation competence should be embedded in teacher training programs, forming a feedback loop between translation outputs and educational practice.

References

1. Bassnett, S., & Lefevere, A. (1990). Translation, history and culture. Shanghai Foreign Language Education Press.
2. Gao, Q., & He, M. (2022). Chinese cultural translation and national translation practice. Chinese Translators Journal, (4): 64-72.
3. Jia, M., & Huang, Z. (2024, May 5). Academic translation requires flexible thinking. Guangming Daily.
4. Jiang, Y. (2006). On the cultural turn in translation and the deconstruction of translation ontology. Shanghai Journal of Translators, (3): 5-10.
5. Li, X. (2014). Reflections on the National Social Science Fund project “China Academic Translation Project”. Journal of Yunnan Normal University, 12(1): 1-4.
6. Liu, X. (2023). “Textless translation”: An underexplored field in translation studies. Foreign Language Teaching, (5): 10-16.
7. Ma, Y. (2019). Overseas dissemination of Chinese academic works and strategies for improvement: A case study of the China Academic Translation Project funded by the National Social Science Fund. Shanghai Journal of Translators, (5): 64-67.
8. Wang, J., & Zhang, Q. (2021). Construction of discourse system for Chinese excellent cultural translation. Journal of Renmin University of China, 35(3): 164-172.

Рецензент: к.филол.н., доцент Апаева С.Х.